



THE SPRING.

A
SERMON PREA-
CHED BEFORE THE
PRINCE AT S. JAMES,
On Mid-lent Sunday
LAST.

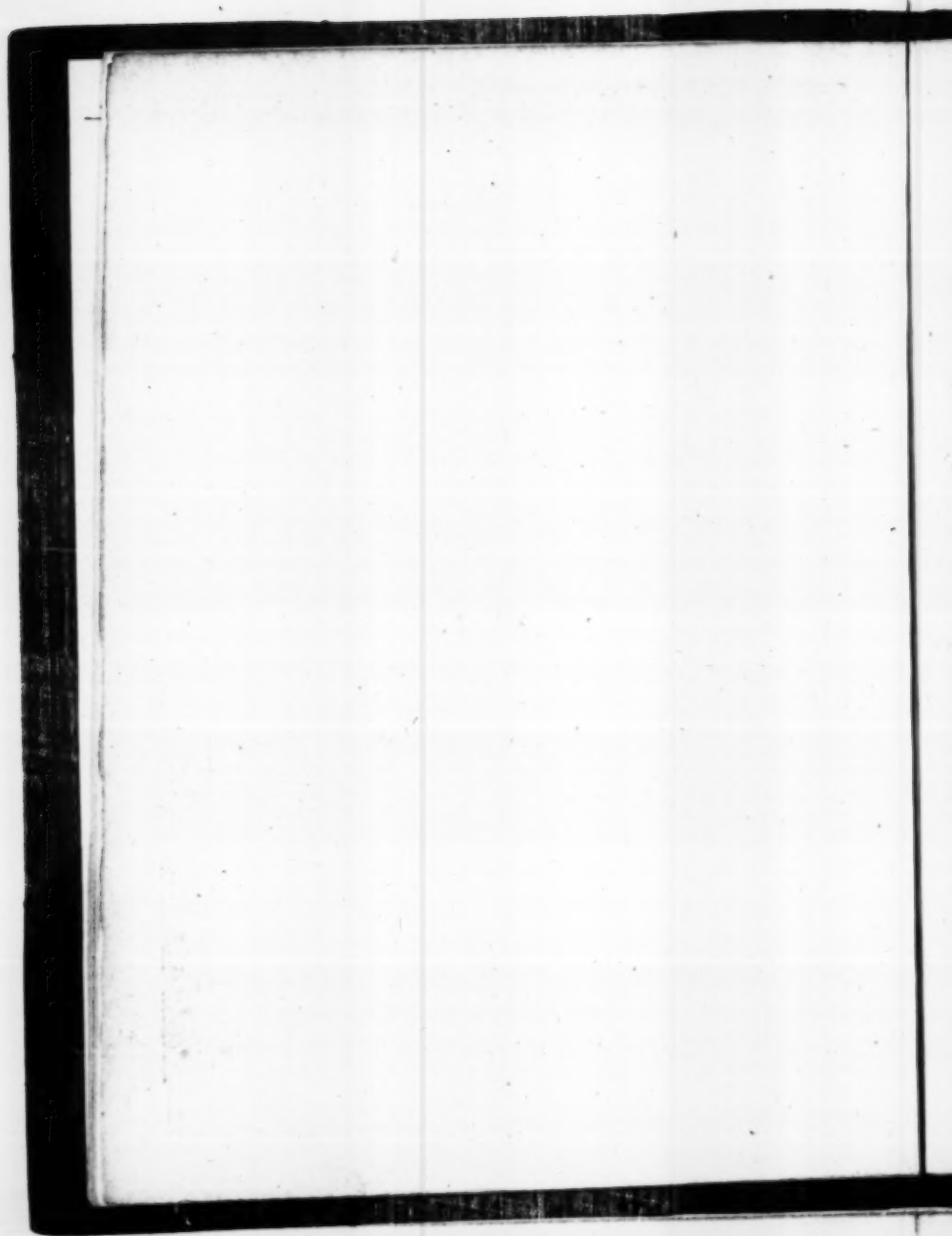
By DANIEL PRICE, Chapleine in ordinarie
to the PRINCE, and Master of Artes
of EXETER Colledge in
OXFORD.

MATTH. 3.8.

Bring forth fruit worthy amendement of life.

L O N D O N

Printed for *Roger Iackson*, and are to bee sold at his
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duit. 1 6 0 9.





To the Right Honourable Lord,
worthy the confluence of all Honours,

ROBERT Earle of Salisburie, Lord High

Treasurer of ENGLAND, one of the

Oracles of his Maiestties most Honourable

Privie Counsell, Knight of the most

illustrious order of the

GARTER, &c.



*Most Noble Lord, this Sermon
the Spring, preached in the
Spring garden of this land,
the Princes Court, is offered
to your Honourable Acceptance
and Patronage. It is a free-will
offering, Observance did appoint
it, Zeale did kindle it, Study
did enflame it, Pietie did sacrifice
it, and now duetie doth offer it.
The abundant fruitfulnessse of
your Lordshippe doth challenge
this from all other, both for your
ablenessse and willingnessse to
good workes, wherein you*

A 2

beati-

The Epistle Dedicatorie.

beatifie your selfe, and beautifie this Land: the Lord reward you according to your harts desire: He that hath them hath blessed your Honour with the Treasures of wisdom and vnderstanding, and hath giuen you the heart of prudence, the eye of prouidence, the eare of iustice, the heart of Religion, and the spirite of deuotion, and hath made your Honour a most speciall nursing father of his two deare Daughters, this Church and common wealth. Ride on with your Honour, because of the worde of truth, of meekenesse and righteousnesse, and the Lord shall bee with you, and shall blesse you with the Grace of Glory here and the glory of Grace hence. And so in all obseruance I rest,

To be commaunded by
your Lordshippe.

DANIEL PRICE.



THE SPRING

MATH. 3. 8.

Bring forth fruit worthy amendment of life.

THe Yeare the Circle of time is so intorteled, as that *Annus* is become *Annulus*, for one day telleth another, and one night certifieth another, that all things are in a Consumption, and time that consumeth all things, is it selfe consumed. In the Generall distinction of Seasons, (*Salomon the Prince of Preachers*) accommodated a time, not *χρονος* but *καιρος*, an oportune time to euery thing, and among the rest, a time to plant, and a time to plucke vp that which is planted. *Nyssenus* followeth the Allegorie, *God* our father is the husbandman, *Wee* are his husbandry, the *Soule* is the ground, the *Seede* is the word. The *Preacher* do plant, *Baptisme* doth
B water

The Spring.

At Richmond
October, 1
1628.

Cant. 3.

Play
Solus.

Greg. mag.
in Cantica.

water, the *Spirit* is the Winde, *Repentance* is the Dewe, and *Christ* the Sunne of righteousness is the Sunne, and as in Nature, so in Grace, there is a Winter and Summer, a fall and Spring, a time of planting and a time of supplanting: At that season of the year, I haue already handled the *Fall of the Leafe*, as I doubt not but this high and Honourable presence doe remember, and therefore now I haue chosen out a Text fit for this season, the opening of the year, the flourishing of the figge tree, the blooming of the Lilly, the budding of fruit, the flourishing of Flowers, and the resurrection of all those buried hearbes, whose honour lay in the dust, vntill the Spring had againe apparelled the earth with various and glorious ornaments. It was the springing voyce of the Spring, (who was *Oriens ex imo, Oriens ex alto*) in the Canticles: Arise my loue, my faire one, and come away, for behold Winter is past, the raine is gone away, the flowers appeare in the earth, the time of the singing of birdes is come, the voyce of the Turtle is heard in our land, the Figge tree hath brought forth her young figges, and the vines with their small grapes haue cast a sauour: Arise my Doue, my Loue, my faire one, and come away. The voyce of the Turtle as the *Naturalist* obserueth, is a mourning voyce, *Turtur non canit sed gemit*; The Turtle singeth not, but mourneth, *Quid per turturem nisi Ecclesia, quid per terram sponsi, nisi vitilla beata designatur?* What is meant by the Doue but the voice of the Church, what
by

Preached before the Prince.

by the land of the Spouse, but the life of the blessed? (sayth *Gregory*): we haue already heard the loud voyce of *Iohn*, the voyce of the beloued *Iesus*, the moning voyce of the Church, the mourning voyce of the *Tarile*, & I hope the crying voyce of *Iohn* hath begot the weeping voyce of the Church in you, that so hauing beene planted and watered, now Gods graces in you may bee increased, and you may bring forth fruit worthy amendment of life.

Man was once placed in *Paradise*, now *Paradise* is placed in man, *Prædestination*, *Vocation*, *iustification*, *Glorification*, bee the foure Rivers of *Paradise*: the vnderstanding is the tree of knowledge, *Beliefe* the tree of life: In the fall after the Creation, there was an Angell with a flaming sword set to keepe out man; now there is an Angell, set in man to keepe out Sathan, the Angell is *Christ*, & the sword the worde, and the administration of the word: hee vseth this sword, sometimes as a pruning knife, as in the *Conticles*; sometimes an axe, as in *Matthew*, Every tree that bringeth not forth good fruit shall bee hewen downe and cast into the fire.

Math. 3. 10.

It was the Proclamation of *Jeremie*, O *Earth*, *Earth*, *Earth*, heare the voyce of the Lord: I may ioyn my Text with that Proclamation: and as *Ezechiel* was sent to Preach to drie bones, and *Iohn Baptist* to the drie desert, and *Jeremie* to the drie earth, so may I say to the drie, empty, bare, barren desert, desolate hearts of vnfruitfull hearers, O earth, earth, earth, bring forth fruites worthy amend-

Ier. 31.

The Spring,

ment of life. *John Baptist* here teacheth the Pharisees heape together to heare him, and knowing that they came hypocritically onely to heare, hee requireth that they also belieue, and beleeuing professe, and professing practise, and so bring forth fruit worthy amendment of life.

Be not dead or withered, or barren or hardened, for that is seareful and acursed, but bring forth, not budde nor blossomes, nor flowres nor flourishes, for these may be fained, but bring forth fruits, not the fruits of the world, they be but faneyes, or the fruits of the flesh, they be but folly, not the fruit of honour, it is but pompous folly, not the fruit of strength, it is glorious vanity, not the fruites of pleasures, they be voluptuous sensuality, not the fruit of riches, they are immanent inconstancy, not the fruits of long life, it is but transient mutability.

Worthy fruites, worthy not of earthly prayse or of worldly prize, but that high hopefull, holy, liuely, happy, heavenly calling of amendment of life: Bring forth fruites worthy amendment of life.

Diuision.

First a *Production*, bring forth, second, a *Fruification*, fruit, third, the *fruites perfection*, fruit worthy amendment. The first against barrennesse, the second against weakenesse, the third against Pharisaicall *Fainednesse*. The first common to all Creatures, *to bring forth*, the second proper to the best Creatures, *to bring forth fruit*, the third most proper, and onely proper to the best *Christians*,
fruit

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fruit worthy amendment of life.

It is truly obserued that the Spirituall *Regeneration* of the Soule is shadowed in the first creation of the worlde: The *Chaos* in Prædestination, the separating of light from darkenesse in Vocation, the creating of the Soule in Iustification, the framing of *Adam* in Glorification: In the first, there is the depth of Gods foreknowledge, a darke forme that cannot bee discerned. In the second, Knowledge is seperated from ignorance, the light from darkenesse. In the third, the bright beames of Grace shine in the heart the Sun is created: In the fourth the image of God is plac't in the *Paradise* of immortall ioy, onely, this is the difference at the first, God placed *Adam* in *Paradise* before hee did appoint him to worke, but now he appointeth him to worke before he placed him in *Paradise*. For when God had made a *Paradise* vpon earth, he tooke the man and put him into it, to digge it and keepe it, not enioyning him to bestow any bodily labour in dressing it at that time, for that was his future punishment, but as *Ambrose* obserueth, *Quia primus homo lex posteritatis futurus erat, legitimi etiam in Paradiso speciem laboris suscepit*: Because the first man was to be a liuing law to posteritie, therefore euen in *Paradise* hee tooke a shew of labour. A labour and no labour, hee had the pleasure of labour, but not the labour of pleasure, *Paradise* was his Pallace, all the world his Demaines, the creatures his Subiectes,, the Angels his seruants.

And he dressed and kept *Paradise*, as *Ambrose* ob-

1. Part.

Athen.

Ambrose.

The Spring,

Oecumenius.

Berard.

serueth onely by keeping those good graces which God had giuen him, and encreasing them continually: for *O Eucamenius*: addeth this reason, that the graces of God, as the flowers of a garden must not onely bee kept, but also be dressed, that they may haue not onely a beeing, but an abounding, because a man may haue great good things beeing in him, and yet be himselfe a Garden, that is kept indeed, but not dressed, and so bee altogether vnfruitfull: for though *S. Bernards* position in some things bee true, *Præstat esse Concham quam canalem*, it is better to bee a Cesterne then a fluse (and yet hereby many offend in retiring their labours, as well as others in obtruding them) yet in Christianity, *Præstat esse Canalem quam Concham*: It is better to bee a fluse then a Cesterne, for that light is no light that is not seene before men, that knowledge is no knowledge that is nor imparted, that wisdom is no wisdom that is not discerned: that faith is bare faith which is not exercised, that seed is barren seed that is not fructified, for vnlesse Christians bring forth, they are idle and vnfruitfull in the knowledge of Christ. *Apelles* could inake Artificiall Grapes, *Archimides* an Artificial flying Doue, the *Alchimist* dreames of making artificiall Gold, the *Paracelsian* of making artificiall men, but all their birthes be abortiue.

When God had ordained a Church at the first, this was his appointment, that shee should fructifie and bring forth, and therefore ordered her that shee should bee euer encreased by her owne afflictions

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fictions, persited by her persecutions, erected by her owne dilapidations, by her owne teares her thirst should bee quenched, by her fasting thee should be refreshed, and by the blood of her Martyrs, her vineyard should bee watered. In the former time of his Church, hee watered her with the blood of *beastes*, but in the latter time by the blood of men, making *white Lillies* to become *red roses*: and then hee promised to make sinners that were as *red as scarlet* as *white as snow*; now hee hath made some servants that were white as snow, to bee by Martyrdome *red as scarlet*, and in the time of loue hath required more sacrifices then in the time of the law hee had sacrificed *beastes*, because as *Saint Ierome* obserueth in his Epistle *ad Heliodorum*, that for euery day of the yeare, euen in his time, there were fiftie thousand Martyres which had shed their blood for the truth; hee that watered his Vineyard plentifully with the springes of *Caleb*, springs beneath, the springes of the blood of the Saints; and springes aboue, the most pure and pretious springes of the blood of his Sonne: how doth hee expect that this vineyard should bring forth fruit in due season, and as *Esay* speaketh, how hath hee hedged, and gathered out the stones of it, and planted it with the best plants, and built a towre in the midst thereof, and made a Wine-presse therein, and looked that it should bring forth. When hee made the world, he bad that the earth should bring forth; and when hee made the waters, let the waters bring forth: and so to the Fowles, and to the Fishes,

*Hier. lib. 4. de
Trinit.*

Ierom. ad Helio

Isai. 5. 2.

Gen. 1.

The Spring,

shes, and to the creeping things, and to the growing things, and last of all, to man; Bring forth: hee brought forth all things, that all things might bring forth to man, and therefore expecteth that man should bring forth to him; and as in the former birth he hath taken care to bring forth to vs, So in the latter and better birth he hath vouchsafed to bring vs forth, for God is our Father, the Church his Spouse our mother to conceiue vs: his word the seede the meanes to beget vs: his spirit the soule and life to quicken vs: his Ministers the Nurses to feede vs, his Gospell the milke to nourish vs, that so wee may increase and grow, & bee able our selues to bring forth.

The Doctrine, that God cannot endure that any of his seruants be barren in Christianity: *Barrennesse* was a reproach among the Iewes, much more among the Gentiles: it was a naturall reproach in the Law, but a more spirituall reproach in the Gospell

Plato obserued, and *Pierius* in his Hieroglyphics, that a man is *Arbor inue. sa*, a tree turned vpward, his hayre of the head the roote, his armes the branches, and so of the rest; and therefore in Scripture, the godly are called trees of righteousness, and fruitfull branches, the Vinetree of the Lord: The trees in Gods Orchard, as one well obserueth, are eyther *Palmes* or *Cedars*: The Palms beare fruit from their first growth: the Cedars though they bud long before they beare fruit, yet bring forth beautifull fruit: That which Saint *Austen* in his

1. Pet. 1. 3.
Gal. 4. 26.
1. Pet. 1. 23.
Ephes. 2. 5.
1. Thes. 2. 7.
1. Pet. 2. 2.

Doctrine.

Plato.
Pierius
Hierog.

Ecc. 61. 3.
Ioh. 15. 2.
Esa. 61. 3.

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his 44. Homily de Sanctis obserueth of *Mary* and *Elizabeth*, may I obserue of the *Palme* and *Cedar*; *De sterili seruus, de virgine dominus, de sterili vox de virgine verbum*, the seruant *Iohn Baptyst* was borne of a barren woman: I E S V S the Saviour of a Virgine, the voice by a barren woman, the word by a Virgine: *Mary* was as a *Palme*, *Elizabeth* as a *Cedar*. Neuer such a *Palme*, but many such *Cedars*; *Sara* barren, and yet the mother of *Isaack*, *Rebecca* barren, yet the mother of *Iacob*, *Rachel* barren, yet the mother of *Benjamin*: *Manoa* barren, yet the mother of *Sampson*: *Hanna* barren, yet the mother of *Samuel*, *Elizabeth* barren, yet the mother of *Iohn Baptyst*, the Father of my Text

More blessed are these barren then they that had many children. *Isaack* the Heyre apparant of the Promise, *Iacob* the Supplanter, little *Benjamin* the Patriarch, *Sampson* the strong, *Samuel* the Seer, *Iohn Baptyst* a Prophet, and more then a Prophet: all of them most Honourable in their generation, the seed of the barren, and yet many of them were sent to sow the barren world; yea, and out of the seede of the barren, *Isaack*: seede became as the starres of Heauen, or the sand of the Sea, and all Nations of the earth were blessed in his seed.

The Eagles Embleme is *sublimius* to flye loftier, euen to behold the Sunne, as *Plinie* noteth, the Sunnes Embleme is *celerius* swifter, the Gyant refreshed to runne his course as *Dauid* speaketh. The Wheate in the Gospell hath this Embleme, *perfectius* riper; First the Blade, then the eare,

C

then

Anstic. Hom.
de Sanct. 44

A'd. Emb.
Sotimus.
Psal. 19.

The Spring,

Marke 4.38.

Ezec. 47. 4

Luke 14. 10.

then full corne. *Ezechiels* Emble is *profundius*, deeper first to the ancles, then to the knees, then to the thighs: *Chrisses* Emble was *Superius*, sit vp higher: *Carolus Quintus* Embleme was *vlietius*, Goe on further, the woman with child, hath this Embleme, *plenius* fuller, vntill she bring forth: and so ought euery Christian that is not drie and hardened and barren, and withered, to mount loftier with the *Eagle*, to runne swifter with the *Sunne*, to grow tiper with the *Wheate*, to wade deeper with *Ezechiel*, to sit vp higher with the *Guest*, to passe on further with the *Emperour*, to waxe fuller with the *Woman*, that so they may bring toorth fruite in due season. Many are long in bringing forth fruit, they are as long barren as any.

Horatius.

The world hath expected *Elephantinum Partum*, and yet when it hath beene brought forth, *Parturiunt montes; nascetur ridiculus mus*, The best deede that euer they did, was that they died, and so the world was rid of such drie, empty, windy, bare, barren, dead, withered, hardened Tenants, who neuer did good, or had any mind of goodnesse.

The *Sponse* in the Canticles is moued to come away, for the Figge-tree sayeth Christ hath brought forth her young figges: neuer did any tree bring forth better fruites then the Figge-tree, and neuer did any tree bring forth worse fruits then the Fig-tree. The good fruit was *Zacheus*, who climbed into a tree, that from a tree he might behold Christ, who was to suffer on a tree, for mans saluation, this fig-tree bare most pretious fruite, euen such

as

Preached before the Prince.

as Christ himselfe vouchsafed to plucke, a happy tree that bare such precious fruites as *Zacheus* was, but thise happy *Zacheus*, that so happily climbed on that happy tree: the tree brought forth *Zacheus*, *Zacheus* brought forth a confession, the tree such fruit, that fruit such faith, that Christ professed, this day is Saluation come vnto this house, forasmuch as he is also become a Sonne of *Abraham*. Hee that could haue rayed out of the stones sonnes to *Abraham*, hath raised out of a wild figge-tree a sonne vnto *Abraham*: heere was the good fruit of the Figge-tree. For the bad fruit, the *Rabbins* affirm that the tree in Paradise from which *Adam*, & *Eue* tooke the forbidden fruit was a figge tree: and many hold that the tree that *Judas* hanged himselfe on was a fig tree, as *Inuencus* the Poet testifieth;

*Exorsusq; suas Laqueo sibi sumere pænas,
Informem rapui: sicus de vertice mortem.*

And to these wee may ioine, that God cursed no tree but the figge tree. It was an inhumane speech of *Timon*, when hee saw a woman hanging on a figge-tree that had hanged her selfe, he wist that all trees might beare such fruit: it had beene a speech saouring of humanity to haue said as Christ said of the figge-tree, neuer such fruit grow on thee more.

The vse of the *Doctrine* is to moue vs that wee bee not vnfruitfull in the worke of the Lord: hath God so cared for vs and planted and watered, and dressed, and hedged vs in: The word, the seed so

Luke. 19.9

*Mald. in 27
Matth.*

The Vse.

The Spring,

Luke 13.5.

Greg. Hom. 31.
in Euang.

Ambros. in Luk.
13.

Theoph. in La.
can.
Atb. q. 16

Basil. Br. in
Jf. 5.

oft falling: *Christ* the son of righteousness so oft shining, the dew of Heauen, *Manna*, so oft shedding, the holy spirite the winde so often blowing, and yet shall wee remaine dead, drie, barren, hardned, withered and accursed Trunkes? In the Gospell of *Luke* you may obserue the Parable of the figge tree in the Vineyard, which did not bring forth; hee came and sought fruit and found none, then said behold this three yeares haue I come and sought fruit of this figge-tree, and finde none; cut it downe why keepeth it the ground barren?

I know that some of the Fathers interprete it onely of the Synagogue of the Iewes, and so that the three yeares wherein Christ expected fruit, were the three times 1. before the Law, 2. in the Law, 3. after the Lawe, as *Gregory* on the 31. Homily on the Gospell, or the three Lawes, the first Naturall, the second written by *Moses*, the third Euangelicall by Christ, as *Ambrose* vpon the 13. of *Luke*, or the three gouernements of the Iewes, the first vnder the High Priests, the second vnder Iudges, the third vnder Kings as *Euth. mias* on that Gospel obserueth, But *Theophilact* and *Athanasius* and Saint *Basil* doe expound it more largely, to signifie the three ages of Men, Childhood, youth, and old age, and that the Lord doth look & expect fruit in euery one of these yeares, in euery one of these States, & when hee hath expected againe and againe, then hee proceedeth to that fearefull sentence: Cut it downe why keepeth it the ground barren.

It was the 21. of March this present Moneth as
Maldo-

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Maldonat on the Gospell obserueth, that Christ the way seeing a figge tree in the way, he came to it and found nothing thereon, and then said, neuer fruit grow on thee henceforth. Christ the way is yet in the way, he knoweth *your sitting downe and your rising vpp, hee vnderstandeth your thoughtes, for hee is about your pashes, and about your beds, and spieth out all your wayes, and wordes and works and thoughtes.* If he should come as he hath often come, and find no fruite in many of vs, O how terrible would that sentence be. *Neuer* beare henceforth; *Neuer?* no *Neuer*, neither in this world, nor in the world to come, *Neuer* to bring forth any more, Reape yeshal, but bring forth ye shall not; but yee shall reape the fruit of iudgement, of punishment: other fruit neuer bring forth sinne henceforth: *Neuer* any more, deade trees cut off from the land of the liuing, deade branches cut off from the tree of life. It was a lamentable complaint that the mother of *Tobias* made for her sonne Thou light of our eyes, staffe of our age, comfort of our life, hope of our posterity, al the ioy that we had was in thee, & haue we forsaken thee? But it will be a more lamentable sorrow when the wicked shall find they haue forsaken all the hope and ioy & comfort and light and happines of him: But I come to the 2. part.

Not buds or blossoms or flowres, or flourishing but fruites: GOD doth not so much respect Adiectiues as Aduerbes as the Canonist teacheth, and God doth not loue Flowers, so much as fruit, as my Text proueth. The Spouse in the

Maldonat.

Mat. 21. 19.

Psal. 139. 1

2. Part.

Canonists.

The Spring,

Cant. 2. 2.

Answer.

Canticles had Roses & Lillies, but (except that one Rose of the field, and one Lillie of the Valley) shee prayseth the Pomegranates and Vines, Figs and Grapes, and Oliues and Camphire, and Spikenard, and Cynamon and Saffron, and Incense and Aloes. Shee had her flourishing Garden of Lillies, but shee had also her fruitfull Garden of nuts, and Apples and Pomegranates. In all the Scripture I read but of one Flowre that is praysed, and that Rose from the roote of *Iesse*, sprung in the Vallyes, and grew among thornes, and flourished in the Winter, and withered in the Spring, and was the most fragrant flower that euer grew. It was the Lilly among Thornes: A flower not easily to bee gathered: for we must vndergo much labour and smart if wee will enioy it: the Head thereof is crowned with Thornes, the Heart is pierced with a Speare. the hands and feete stricke through with Nailes: It is a Lilly among thorns. From the flowre we haue receiued fruit, and to this Flower we consecrate all our fruit, not leaues of good profession, not blossomes of good purposes, nor branches of great semblances, but fruit, for as of false prophets, so of true professors, Christ hath spoken, *Ex fructibus eorum cognoscetis eos*, yee shall know them by their fruites.

There may be trees without branches, and branches without fruites, but branches growing without a tree are more strange. Christ came into the world to find fruit, and when he came to *Ierusalem*, the Iewes presented him with branches, and cryed

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cryed *Hosanna*, but the branches had no fruites, for they soone shewed how vainely, variable the opinions of men are constant only in inconstancy, persisting in nothing, but in change, for they who had cryed *Hosanna* in the highest, doe shortly after cry let him be crucified, they who saluted him for their King, doe presently protest they haue no King but *Cesar*: they who met him with Oliue brāches, doe presently after present him with swords and staues, they who spread their garments before him, doe after despoile him of his garmentes, they who adore him for the Sonne of God, after preferre *Barrabas* an Assassinate before him. These were branches deceiuing, stealing, fading, flattering, fawning, vanishing branches: teaching for euer those that haue such branches carried before them, to contemne the base and mutable breath of that Monster the multitude, neuer coueting their iudgement, neuer trusting their affection, neuer beleeuing their opinion, but as the body remaineth one, although the shadow bee at one time long, at another time short; to the Soule retaine the same constancy both in the sweet gale of the applause of men, and in the bitter blasts of their opprobrious outrage, let the storme root vp shrubbes but not Cedars, let the winde tossle chaffe but not wheate, and let vaine, eyther honour or infamy moue no man, who is not eyther light or weak; let no noble spirit bee seruile in caring for the prayse, or fearing the vniust dispraise of *vulgar shallow brānes*, if they be put vpon him, let him resist the one with modesty,

Bernard.

The Spring,

sty, vndergoe the other with grauity, neuer being so carefull what the world will say of him, as what God wil say to him, when the world shall bee at an end: for the prayes of the world be but branches.

I haue staide too long on these *fruitlesse branches*, yet I hope you haue receiued some fruit in knowing them to be fruitlesse.

God regardeth not the tree without branches, and yet not the branches without fruit: he hath planted a *Vine* in euery one, the branches of this Vine are the faculties of the Sotile, they must bring forth flowers vnto him, namely good Desires, they must bring forth fruit vnto him, euen good works; the tongue to prayse him, the feet to follow him, the eares to heare him, the hands to bee lifted vp to him, the knees to bee bowed to him, the eyes to be bedewed to him, the vnderstanding alwayes to contemplate on him, the memory alwayes to remember him, the wil to delight in him, the desire to affect him, the soule to be enflamed and enfolded in the flames of his loue.

Iohn B:ptist spake to the Pharisies, who were most glorious in flourishes but wanted fruits; O that hypocrisie had ended in the m, and not descended to our times. It was a hereditary disease to the Pharisies, it is no lesse to vs, they had the voyce of *Iacob*, but the hands of *Esau*, feathers of the Eagle, but the wings of the Ostrich, they had the habite of sheepe, but the disposition of Wolues, like the Musicians that *Diogenes* taxed, they had care of tuning their instruments, not their minds, like vnto Copper which

Arif.

Plut. Lac. Apo. 7.

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which had *colorem, non valorem auri*, like Great peeces of Ordinance in the time of Peace, they had the fashion but lacked their charge. They were the Masters, the Players, the Painters, the Tyremongers, the Visard-makers of their time, they were the Images, Semblances, Pictures, Statues, Shadowes & Sepulchres of their times, empty clouds, windy Pipes, voide Tentes, tinckling Cymbals, drie Cesterns of their time. They beare flowers but not fruites.

The Spouse in the Canticles inuitheth her welbeloued not onely to come to her garden, but also to come and eate of the fruites. The Angels in heauen, not onely sung the prayes of God, but also doe the will, the will of God. The blessing in the Reuelation, is not onely made to those that reade and heare, but to those that keepe the words of that Booke. *S. Iohn* commaundeth to loue, not only in word and in tongue, but also in deede and in truth.

The Doctrine, That the true Professors of the true faith are discerned by their liuely and effectuall workes. *Ex fructibus eorum* is the Note, mark, measure, and Cubite of the Sanctuarie for the good and bad. The high Priests garment had *Pomegranates* as well as *Be's*: The Sieling of the Temple had *Palmes* as well as *Chaines*; The Cherubims had *Wings* as well as *Fecte*; The fountaines of Lebanon had *Pitchers* as well as *Cesternes*; The Spouse had *Vines* as well as *Lilies*, and her Pomegranates had *Fruit*es as well as *Flower*, and faith must haue a *Nature* as well

Cant. 4. 16.

Psal. 102.

Reuel. 1.

1. Ioh. 3.

Doctrine;

The Spring:

as a *Name*, we can neuer diuide lustre from this *Diamond*, light from this *Sunne*, life from this *Soule*, heat from this *Fire*, flowing from this *Sea*. The true seruants of God may bee found with *Abraham* walking, with *David* running, with *Iacob* wrestling, with *Paul* following, with the wise *Virgins* watching, the good Seruants working, with the good Tree bearing fruites.

The conflict betweene vs and our aduersaries about Faith and fruites hath beene much, they in to much aduancing them, some of vs too much extenuating them, they so earnest for fruites, that little lesse then blasphemously they affirme that they deserue Saluation: We so negligent in fruites, that to doe a good worke, we think it superstition, they so much hanging on the branches, wee so much rooting at the roote, as if wee would sue out a diuorce betweene Faith and Fruit, neither of vs looking to the moisture of the roote or branches. When we see good works, we must acknowledge them to bee fruites, and fruites, that wee must beare vpon paine of damnation, and yet to bee but fruites: we must seeke out the root of them, and when wee haue the roote, we must haue regard to the moisture and iuyce whereby it is nourished: for as the fruites of the earth grow from the roote, and that roote liueth and hath vegetation, not by it selfe, but is fedde and preserued by the fattenesse of the soile, warmth of the Sunne, and benefite of the ayre vnder which it standeth: so good works grow from faith, and that faith liueth in the
object:

Austen.

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object; the merites and obedience of Iesus Christ, feeding and strengthening it selfe, by the sweet influence and sappe of those diuine dewes of Mediation, that in him wee liue, in him we grow, in him wee are grafted, in him wee flourish, in him we fructifie; for without him, though wee should wish to be as righteous as *Noah*, as obedient as *Abraham*, as holy as *Iob*, as faithfull as *Dauid*, as deuout as *Daniel*, as zealous as *Elias*, as cleare as the Sun, or pure as the starres, yet our fruits were not acceptable, nay not tollerable in his sight, hauing no opinion of our own wisdom, no hope in our own works, nor wisdom in our power.

The vse of this Doctrine is to contemn the folly of those that thinke that a bare and barren Faith will serue without any fruites or effect: eyther the frost of deuotion, or the feare of the hate of superstition, or the wind of contention hath blowne away our fruits. It was an obseruation of *Ierislet* vpon the Monks of his time, that their Fasts were very fat, and their prayers very leane: I cannot say so of our Faith that it is fat, but I am sure our fruits are very leane, like to *Pharaohs* withered thinne blasted eares, that it is a wonder that the leane, starued carcasse of faith hath so long continued.

Luther gaue a good note to this purpose, that faith ought *pinguescere operibus*, to waxe fat with fruites; but alas fruites bee as leane as faith. In times past faith wrought miracles, and remoued mountains, so may it yet, if it were true, for our sinnes that are as mountaines, would be remoued

Doctrine.

Ierislet.

Luther.

The Spring,

as farre as the East is from the west, but faith hath wrought a more prodigious wonder, like the leane Kine that deuoured the fatte Kine; our bare profession of faith hath eaten vppe the rich Almes and fruites, and works, and deedes of mercy.

A misery it is to see, that there bee no fruites to bee gathered, but onely the fruits of sinne, and that whereas vertue and goodnesse can take no roote, sinne beginneth in the buddes of infirmity, and by little and little stealeth to the fruits of negligence, and being increased and watered by custome, it groweth to be the stout tree of contempt, which will rather breake then bend to any instruction.

Surely beloued, this is not the cause why God hath so planted and watered, and kept and dressed his Vineyard: these bee not the rootes, the plantes, the branches, the sprigges, the buds, the blossoms, the flourishes, the field: fruites worthy amendment of life, And so I come to the last part.

Part. 3.

Not branches, for the lewes bare branches, yet were accursed, not flowers for the flower perisheth, and the grace thereof withereth: not leaues for the figge-tree had leaues and yet was not blessed; not fruit for the Pharisees bare fruit, and yet that fruit was despised: their fruit was like to that fruit which groweth where *Sodome* and *Gomorrhah* stood, faire and beautifull to the eye, but being touched they dissolue to a sulphurous and vaporus fume, more odious to the sinell, then they were pleasant to the sight. S. *Iohn* therefore maketh difference betweene fruites, fruites worthy of amendment of life;

in

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in other things there is a difference as also in fruits, there is a pure and fresh Doctrine; there is a sowre and leavened doctrine; there is a new wine of the Gospell; and there is a mixt wine of *Babylon*: there are wholesome words: There are vnwholesome words: there is a Doctrine of God, there is a Doctrine of Diuels: and there is a guiding word, and a fretting word: fruites of the flesh, and fruites of the spirit: worthy and vnworthy fruites. *Lesbian* vines be more honored by *Aristote* then the vines of *Rhodes*: for vnder that Parable hee alludeth to successiō of his schoole, chosing rather *Theophrastus* born at *Lesbos*, then *Menedemus* born at *Rhodes*: there was some comparison betweene them, for they were both good. But these fruites that I speake of, bee as contrary as light and darkenesse, the Northerne and Southerne Poles not so Diametrally opposed the one against the other, as these fruites of the flesh and Spirit: Nor the comparison of Tares eating vp the Wheate, Eagles feathers consuming all other feathers; *Moses* Serpentes deuouring the Enchanters, the Arke demolishing Dagon.

There are all kinds of fruit, & all colours of fruit in euill, the greene fruites of vnperfectnesse, the yellow fruit of Gall and bitternesse, the redde fruit of blood and cruellenesse, the tawny and Morian fruit of sinful deformednesse, the Skie colour changeable fruit of vnstaiednesse, the Leopard spotted fruit of vnholines, the blush colour fruit of prophanesse, and the redde colour fruit of drunkennesse, the pale

Ier. 1. 7.
Math. 16. 6.
Mat. 9. 7
Reu. 17. 4.
2. Tim. 1. 13.
Eph. 4. 29.
Ioh. 7. 16.
1. Tim. 4. 1.
Gal. 5. 22

As. Gal.
Noli. Att. l. b.
13. 5.

Tqe Spring,

colour fruit of vncleannesse, the flame colour fruit of blasphemous wickednesse, they haue many colours, by the which they may bee knowen, yet but onely one taste; They are for the most part bitter sweete, bad trees and bad fruit, *Concupiscence* is the roote, *Consent* the trunke, *Bad desires* the braunches, *Lewde words* the buds, *Vile actions* the flowers, *Lewde customes* the fruites, *Sathan* did plant, *Suggestion* did water, *Continuance* in sinne doth increase them, *Necessitie* in sinne doth ripen them, *Iudgement* doth gather them, and *Hell* doth burne them: Because they bee not fruites worthy amendement of life.

Gal. 5. 21.

That you may know them both, in the fifth to the *Galat. 22.* you may take a suruey of them both; *The fruites of the flesh are Adulterie, Fornication, Vncleannesse, Wantonnesse, Idolatrie, Witchcraft, Hatred, Debate, Emulation, Wrath, Contentions, Seditions, Heresies, Enuie, Murthers, Drunkennesse, Gluttonie,* and such like. *The fruites of the spirit are Loue, Peace, Long suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance.*

The forbidden fruit of Paradise proued accursed, but the fruit of that fruit more accursed, so the fruits of the flesh bee most hatefull and scarsefull, but the fruites of those fruites exceede. *Pride* is a fruit of the flesh, but the fruit of the fruit exceedeth: It blindeth the eyes, darkneth the minde, deceiueth the vnderstanding, depriueth the reason, disguiseth the countenance, maketh the proude man in the sight of men a foole, in the sight of God a Diuell. The fruit

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fruit of this fruit thrust the Angels out of heauen,
ouerthrewe the Tower of *Babel*, confounded the
Tongues, drowned *Pharaoh*, depriued *Saul*, hanged
Haman, slew *Balthazer*, changed *Nebucadonozor* in-
to a beast. *Luxurie* is the fruit of the flesh, but the
fruit of this fruit bringeth pollution before God, vn-
cleannesse before men, filthinesse to the body, rot-
tenuesse to the bones, it burnt *Sodome*, slew the *Si-
chemites*, destroyed the *Beniamites*, cursed *Ruben*, be-
guiled *David*, betrayed *Sampson*, deceiued *Salomon*.
Enuie is the fruit of the flesh, but the fruit of that
fruite excelleth it, it punisheth it selfe, fretteth the
heart, shortneth the life, eateth the flesh, consumeth
the Spirit, turneth a man into a Dogge, a Christian
into a Diuel, it made *Caine* enuie *Abels* sanctitie,
Rachel *Leahs* fecunditie, *Saul* *Dauids* felicitie, *Sathan*
mans innocencie, *Haman* *Mordecaies* honestie; the
Pharisees Christs heauenly Dietie. Drunkennesse is
a fruite of the flesh, but the fruite of this fruite ex-
ceedeth: It confoundeth the braine, consumeth the
body, drowneth the iudgement, stealeth away the
sense, witte, memorie, health, credit, friends and all;
And hath ouerthrowne not onely many thousand
particular men, but many great Houses, Families,
Cities, Countreyes, Nations, Generations, for this
last sinne is more presumed vpon, then almost any
other; for since that God made that promise, ne-
uer more to *drowne the world*, *the world bath al-
most drowned themselves by this beastly, ugly, monstrous,
loathsome Inundation.*

The Doctrine, that good works must be wor-
thily

Doctrinc.

The Spring,

Arte AEthick.
Fustur, Fusta,
Iusse.

thily performed, or else they bee not fruits worthy:
The difference between *digna* and *digne* is much:
many doe worthy workes but not worthily: and
therefore it is not to bring *Digna* worthy fruites,
which vnworthy men may vnworthily doe, but
God also requireth, *dignus, digna, digne*, the name
of goodnesse in the doer, the rules of goodnesse in
the things done, and the end of goodnes in the do-
ing, for *Caine* offered, *Simon Magus* beleueed,
Herod listened, *Felix* feared, *Saul* obeyed, *Iezabel*
fasted, the *Pharises* prayed, these were worthy
fruites, but not worthily performed. There may
be a zeale without knowledge, a knowledge with-
out conscience, a loue without Holinesse, a
Prayer without Faith, a Faith without fruites, o-
therwise had not the *Pharises* lost so many Pray-
ers, so many Fasts, so many watches, so many
works, so many washings, so many tythings, so
many howrs in hearing, reading, interpreting *Moses*
& the Prophets, otherwise had not the *Papists* lost
so many Orisons, so many obseruations, deuotions,
contritions, confessions, satisfactions, penances,
pilgrimages, so much labour in examining their
hart, chastening their flesh, whipping the body,
punishing the Soule.

The fruits of *Faith* as all the Fathers agree, *Aug.*
Ambr, Bernard, Ierom, Theop. Theodoret, Epiphanius,
& all others in their writings obserue, are Repen-
tance and good works, these are the fruites wor-
thy amendment of lite. *Ctesias* in describing *India*
maketh mention of a tree that besides fruites, drop-
peth

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peth and distilleth certaine teares, of which are made pretious Amber. The true Christian must be like this tree, his workes must be his fruites, his repentance his distilled droppes. The droppes of the Vine-tree are prescribed against the Leprosie, hee that is a branch of the *true Vine* must yeelde these droppes against the Leprosie of sinne, and so hee shall bee sure to bring forth fruits worthy of amendment of life, though not worthy *merito condigni* of eternall life, yet worthy in some sorte, *merito congrui*, of amendment of life.

The vse hereof is, to incite you all by all the mercies of God, as euer you hope to stand before the Throne of Grace, to bring forth at the length some fruites acceptable to God, profitable to men, auailable to your owne Soules, that yee no longer turne the Grace of God into wantonnesse, nor looking vpon Faith with the eye of curiosity, but hearing with the eares and heartes of obedience, rather bringing good mindes then sharpe wits to Sermons, that so Religion may no more flie in the ayre of your opinion, but be settled in your soules to fruitfull operations.

John Baptist, you heare crieth out for Reformation; a thing long prayed for and sought for in the former Ages of Idolatry, *sudore & sanguine* with the bloud of Myriades of Martyrs. The last *Centurie* performed it, but performed it so, as that the Cure is become as dangerous as the disease, and religion hath taken as deepe a wound in the Reformation, as shee had in the deformation, for in place

The Vse.

The Spring,

of the hypocrisie of seeming, there is brought in the impudency of neither beeing nor seeing, and to cure superstition, a neglect of deuotion, to auoide the opinion of meriting, a defect of the care of well doing, to take away the superfluity there is not enough left for the necessity of the Church, the faith which was wont to bee in words, is scarce found in the oathes of men, the Doctrin of the Church not followed, the censures of the Church not feared. The pride and excessse of the Clergy taken away, and the pouerty and contempt of the Cleargy remaining; then there were wooden Priests, golden liuings, now golden Priests, wooden liuings. The Garden of the Spouse blasted, her trees blemished, her branches withered, her fruites vanished, that as hee said, *No feare of God;* so I say, no fruit for God in the land, and yet who is not thought a Professor? who is not thought religious? It was worthily obiected to an vnworthy fellow in *Rome*, who putting on a graue countenance in the Senate was taken vp thus; *Quis te seras edificantem vt Crassus, canantem vt Lucullus, loquentem vt Cato:* who can abide thee building vaine-gloriously as *Crassus*, banqueting riotously as *Lucullus*, and yet speaking grauely as *Cato*: so may it bee asked, who can abide that those that are as great Church-robbers as *Nabu.odonosor*, as enuious as *Haman*, as riotous as *Balibazer*, as proude as *Herod*, as disobedient as *Corah*, should bee thought Religious, or should offer to take the word of the Lord in their mouths, and yet hate to be reformed.

Plutarch.

My

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My speech draweth to the close. The place wherein I speake representeth that tree of *Theophrastus*, which at euery time doth bud and blossom and beare fruit: O euer let there bee found here, some ripe, some drawing to their ripenesse, some in the flower, some in the bud of hope, some plentiful in fruit: if there were no other motiues to incite this presence, and if neither watering, plauing, nor any other meanes would draw you, yet the President of our *young Cedar* might draw all that make their nest vnder the shade of his Greatnesse, seeing his Highnesse like to that *YOUNG PRINCE*, is increased in *wisedome, and stature, and fauour with God and men*. It was but the speech of a Poet, *Exeat An'a, qui ualtesse Pins*, that Godlinesse is no good Courtier; I hope it, and with the bended knees of my Soule pray for it, that that position neuer take place here, but that holinesse may crown this house for euer, and that not onely in the Chappell and Closetts, but that the face of godlinesse may bee seene in the presence, and the heart of goodnesse attend the inmost Priuy Chambers, & that euery one here may in euery action both publicke and priuate yeeld a fauour of God, and a taste of godlinesse, *and bring forth fruites in due season, fruites worthy amendment of life*, that so this Court may bring forth increase, and God euen our own God may giue vs his blessing, *God may blesse v. and we ali: and the endes of the world may seare him, and we may yeeld Glorie to the Father, and to the Sonne and to the holy Ghost, as it was in the beginning, both now and euer, world without end. Amen.*

FINIS.

Esa: 9.